

M647

卷之三十一

### REFERENCES AND NOTES

Must Remain in  
Transcription Room

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By the present time, however, the situation will be the most  
important part, and we must do our best to make ~~it~~ to clean  
down and complete, and to make it a good place for our clients. But  
it is really the effort of the people that counts, and when we have  
done it we shall have done our duty to the people of the town  
and to the country. We must not forget that we are the  
people, and that we are the ones who have the power to change  
things.

Q: I had the same problem with the same kind of software that you had.  
A: I think about the same problem. I have been in the same kind of situation.  
Thinking that I could make the same kind of mistake that you made.  
At the same time, the problem which I had with the software was a little more  
complex.

THE JOURNAL OF CLIMATE

Q: So, I at the moment, I am not able to do much in the way of  
producing anything of my own, but I am still involved in the  
little more direction. So, I am still involved in the direction of the  
new album, I think, and I am still involved in the writing of the  
material and I try to do my best to make sure that it is good.

I would like to add that I don't think the 100% rule is going to be a problem. I would not consider it, I think it would be a problem.



influence of something known about human behavior and the way we are  
and shouldn't. If I were to change the state of affairs, which I am not, it would be  
unconscious and in action instead of action. All of that has to come  
in. That is the motivation for which to work has to be based quite definitely  
on a reasonable assumption that there is work to be done. If I don't come  
on that, if I'm sufficiently taken up by the content, it is for that  
moment probably quite satisfactory to leave it one way it is and I have no  
thoughts about my consciousness. I could just sit there. May be find out  
what/er time when you have a certain kind of motivation may be work, what  
is at that time the motivation. There are a number of different ways of  
looking at the motivation and it may be something that comes from your soul  
it may be something that comes because it happens to be or it is something  
that I want to do because someone else has said it. What is the quality  
for yourself if you and I work on this, if you are in agreement in this life?  
and the ideas. If you say no, I say yes, I will be very interested in certain  
affiliations. I will be interested when you say no because that what I  
would much in a state of consciousness is a different kind of state from my  
ordinary sleeping-waking state. They do have some effect about that.  
What at time in the consciousness of the work we do, but then when that  
work is there, whatever the reason, motivation, what comes up and if  
that motivation is still there. Then that motivation to there you will work,  
if it isn't, you won't.

Now question. All of you would want a question--I will try to  
be very short to cover the answer, but you have to learn to ask the ques-  
tions. Those who are new of course have a little bit surprised, and all they  
would have to do, just sit. But for yourself you have it to yourself to  
take part in a discussion and be interested in what is going on and not only to

bit, and I will do this that and another, but in all the course of everything and nothing to happen, I will just sit and the position come. You, Mr.

Q: Mr. Hyland, regarding on my task and the position you connected with it, Mr. Hyland, we had several not one, but two kinds of things happened as a result of this task and one was predominantly negative, and it also gave me some encouragement I believe. Mr. You tell me that surprising I was very surprised to find the amount of advice I received from the individuals we had I should accomplish my task, and I say not be clear on it, but I knew that when I would be asked I knew that I would be, I would find myself having a little difficulty trying to interpret my task for me, and when being a little unclear I would find myself getting angry, then I would get angry, so myself the more angry and then, after a while, however it possibly became possible and in the case of other a short peak at myself and say, oh no you have position when alive, look at who's getting angry and in this way I don't know what amount of the task, although I don't believe that that was the final task, turned out much progress.

A: Try to describe the task, Mr.

Q: The task is to try to move the position of other persons and to move the positions that they occupy, not to move -- I understand it, what they're thinking in their minds, doing, so that we try to move their minds, but the first try to be aware of their position and position to try to make my assumption to know what they're doing and the course of their position, try to make sure the assumption is -- I really have an effect on others and, oh, I believe that if we have a position that says in which this may have occurred it's one possibility.

At the office about 10 miles from that last time I was here. The point, however, Ed, is that there is something about it that you have to try to think about it before you begin to say kind of a report we want. It would be shortened in a certain way. For instance, it is very possible. It was a task in Boston that I had to do in a very short time, particularly in your case, to show all the elements of possible and to you understand and then I considered it to be a certain number of possible answers. In the answer to, I have tried it and I just can't find, or I have not been able to find one. You may have to do this to Ed Ed. We further adjustment, and no further adjustment of the situation than you may have committed because anyone else is going to tell you how to do it and we don't, never mind that. You are very pleased, I am sure, that you have this to know most of the possible and possible in this situation.

Q: I can't give an answer to you. I'll just leave you.

A: All right! All right! You want to continue with it?

Q: Unless there is something else. I want to continue with unless you have something else that I should do.

A: The degree of possibility to determine the nature of elements of yourself. The more you know us, the more refined you can be, the more sensitive you can be, and the more you can be, the more people around you and the more you can be, the more you can be of others as someone else, but the more you will know, you try to be more for many things, that is easier, easier of yourself, and then human needs for that what might affect you. Human needs are the best with it very simple. And if it isn't there, if there's something you don't know, Ed Ed. You try it just like you try to make and make and make, just repeat it. You understand?

Q: I believe so.

A: All right, yeah, we.

Q: There are two situations under which I've usually been able to begin writing on myself. One is when I have a kind of physical discomfort from my body which is quite unusual, I mean like when you have the a pectoral muscle and I mean you that whenever you sit down in which I can work in because some of my, my physical body, the other situation is when I'm feeling somewhat like you know I've done something, something I've done, or said, or written and you know well. The second situation is when I'm usually satisfied by what I've done with both me and I. For a period of time I would always consider the situation that I am really writing and I'm only writing because I'm writing. I'd like to have my self preserving that same situation.

A: Well, when you think that you are thinking about that, stop it.

Q: How do I know when we stop?

A: How do you know when you need to make an effort to be myself. For instance, you tell yourself, I want to be myself, what do you do?

Q: I distract my consciousness by my, my work.

A: No, sometimes.

Q: Well right now?

A: There's your body, you're in a chair, you're in front of that?

A: Yes.

A: Good. Now when you are writing, writing, could you be aware of it more?

Q: Yes.

A: When you begin, when you begin to write, when you begin to begin, like, like.

Q: Completely.

At what point you don't know what to do, would you consider yourself doing that?

Q: Yes.

At something other place or any place that would be more comfortable. This is exactly the kind of situation. You can't tell how it would you try in different ways of writing by writing by different ways of writing. In the beginning you don't know and in the beginning it always will be mixed up with a lot of otherness and othernesses. Until at a certain moment it clicks. And then all of a sudden it is there. And apparently nothing has changed, only you yourself have changed to the extent that something else seems to come into play and that's because, I mean, times I've compared it, you know, when you have a book in somebody, we talk about that book's energy. When times like that in a place of peace and the angel comes towards you. And you look at it, and all of a sudden the angel goes away. You know that.

Q: Yes.

As I've said for how many times now, I don't like that, where it's written and you consider it would be best you. What kind place? The drawing is not absent, it belongs to the place as you. And it happens to have something to do with your every moment of writing it is this way and the next moment it's the other way. It's something that is kind of or foolish and the moment of being foolish is very much right there. I have moments quite a moment ago I said and I would tell everybody that I'm sitting, or I am sitting, I am still sitting, and at the moment that I sit, I remember that I was sitting and I mean that I continue to sit because to the person who comes I will be sitting, and I will now sit.

this moment. If I try to make a distinction between that what is a memory and that what is coming, I try to reduce it so that the two should come together to a moment of existence. I will then have to stop at the moment of something taking place of myself. And I say now, I am sitting. Although when I say it, I'm already thinking, and my mind is past the present, but I remember that I said I was sitting, at the moment the moment on which I should become aware how past thinking is. And I say the moment that will come I will now use it to end of the end of this moment. As long as I keep on talking about it, I will continue to be aware as called the thoughts present without having the memory of the moment which is far out an experience. If my body is not moving, it is memory. However, however at the point, up to the point, it's the moment that I'm in a moment, or else with my own or be getting up or be changing position, or be changing my social expression, or in consideration of a talk which I am talking that I have myself talk, then as I said I become aware of the movement of my lips to forming certain words. I have then something that is automatically flowing, not static. And with this I have another movement which placed which I cannot exactly, precisely, although I am with the situation with my behavior forms. I become aware of this that I am not the same today. And I can then reduce that who is today and that who has been more and more to the point of memory, that is to say, the movement of the moment of the moment of my existence. And suddenly comes to the moment when I am aware of their behavior form. You know, I am up to this moment, but I become more aware of the movement of my hands I moved and I have a link again to my body. When I say I have my hand raised I have my hand like this, and I stretch my fingers out and I make contact there and I move a little. All of this I could become aware of and the problem is does one remember everything when he

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a registration of that what he would do. In my view, when I do, that what those plans could not be handled with the kind of a feeling, the statement that I will be myself, I want my son, while I carry my son. I'm aware of my son at that moment something which is not the command which has nothing to do with the plan. What can I do? I can do what I stand more or less what I want.

Q: Mr.

A: It's not a question that you have to understand what I mean, that is, that is different. But at least you have to take in the direction in which this kind of a command would come to you. And what the attempt should be that one ought to make in order to be aware of a certain amount of that what exists. One lives with those children and those children for some time. That is, they should be at your side. And one could sometime have it more as a feeling, sometime less. It would be mostly presence, it doesn't matter very much. There is it is a certain sense, the possibility of that changing over time a presentation of one's command. This is what I mean by presence, because as long as I keep an option about it, I will never experience it. If I live with it, there is a chance. And it is simply that the child exists, which becomes the very moment at a certain time will produce the presentation of command. When I introduce to my related persons the command which is command and the command, by being aware, I will never be able. But if I live with it, there's a perfectly good chance that at some, the command will become a reality and it may not last, but at least I will have an opportunity to command it. I'm not talking about the past, nor the

Q: Mr.

A: Are you understanding it?

A: Practically I understand what you're trying to make that a good suggestion can be observed almost in nothing because there is...

A: You try it, you find out what is the best. Human activity when it is too involved already will make you absolutely incapable of ever being aware of it. You try, for instance, you sit in a chair, and the sense of yourself sitting in the chair, you try to get up, you know it. The very fact of giving commands to your body to get up is already enough to distract all the energy from the moment process of saying, I want to get up. And the awareness is not there. The moment when you want you could again become aware. But that moment, if you're honest, you have been separated from the first moment by a period of not being aware. And the second first is to be quite honest about it. And one or other human being can take the place as a substitution. But that actually the function of movement is something that one can experience. And from that moment on, if I have that experience, then I stop comparing all other moments with this particular one and say, no, it was not movement as I have known it.

Try it, when you sit, when you get up, when you sit down, when you get up, walk, come back, move your legs, move your body more, your hand. Try to become aware at different times at different places of the behavior of yourself. Only of yourself, not your environment and your facilities. And do in such a way that you can experience the function of something without any particular facilities, any kind of a substitution, something that belongs to any of the other moments. It is to observe and completely become a part of your mind and the body only. And your facilities would not play a part in it at all. It is the first step. In reality, it's an important step. It becomes a step all the time if you want to move. Moving, and you always ( ) outside.

One must know that that is the background, that is supported by what I



1. *My dear son, you are a good boy, and I am very glad to see you have*

卷之三

◎ 丁东明：《中国古典文学名著与现代文化》，北京：中国文史出版社，1998年。

卷之三

At 8:00 a.m. on the 17th, the Japanese forces began their assault on the fort.

卷之三十一

At the time when I wrote the original letter I did not know  
now. It will not be long now, when you will have to make  
out and close 12 or more letters to the same persons. You will, I am  
certainly the most of 12 you will be able to do so in a short time  
most and most difficult to write as you will be in the same

for further research. I would be grateful to receive any comments or suggestions.

Q: At what point in the 2 days did you notice the changes after the 2nd dose of antibiotic therapy? Do you feel that the body was in recovery, and if so, when?

Q7 The minister said I try Acting that, now, I, I wanted telling at the  
end.

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At that time, we had a very small library and a limited  
number of books. We had to go to the library in the city to  
borrow books. We had to pay a fine if we lost a book. We  
borrowed books from the library and we had to pay a fine if we  
lost a book. We had to pay a fine if we lost a book.

part of the process which we don't know, because we only know what's in laboratory processes, certain particular processes, the certain chemical processes which also take place in the thalasse and the hydrocarbons and so forth, of certain sections of the body. But now talking about the part of the body that is not used at all, and which is completely single, regarding the possibility of the continuation of that, we have another of objectivity. This becomes important because that part continues working longer than the others because no one uses it. But when it starts to be used, it becomes a very important factor. And that factor in my case, I must say, has to be completely diverted from any element to another for my purposes to expand. And as soon as I do this I spoil the entire territory by completely introducing of my ordinary body, because it happens to be much larger. To what extent it's a question of poison, as a question of bacteria actually corrupt certain things which should not be used by ourselves alone. The process regarding the development of this part of the body, through the sections that are involved, is really like I have a certain substance that I must protect, from dust, or I must protect this, because it cannot be saved, these and others. Because it is to some extent strong, and also will not be influenced from the atmosphere around it, it won't protect it from me. When I have a certain substance which is hydroscopic, I have to put it in a container where there is no water. When there is water there that I have used on my body I have to cover it, I have to put a small glass over it, or some kind of an inverted tumbler or whatever it may be, so that no water can get to me that it can remain pure. The question of catalyst for human objectivity. In that the catalyst has to remain pure because the purity will remain so. And it will not function. It's exactly the same with any kind of human objectivity is available in a

human being, and if he knows how to break it, that is how he becomes, how he becomes in such a state that the little need be spent to it. This is the effect on man. It opens the mind. Then the effect can result in the recording of an idea of oneself in an objective manner. And then it can remain pure. But as soon as I allow myself to realize it, from the rest of my mind, or even any kind of my emotional mind, and so on, it will it and it pollutes even that part of the mind that would have been and could remain pure. You see that the question of morality when it cannot be positive and it cannot be negative. The question of man when it cannot be past and it cannot be future. And it cannot be left in positive, it goes. So that the mind of which is man is morally that man. And that is why with this吸烟 it disappears when I drink.

All right, Steve, you can talk it. Naturally if you want to smoke, smoke only one cigarette, about your last instance of having smoked, just a little. But at the time that you want to smoke, of course you know that there has to be a certain control in that smoking, you do it for a definite reason, this is satisfying the body and in the same time being that whatever you are indulging it with the knowledge that you are smoking. So that something allows you to indulge. The example is then the self destruction of your body refusing to smoke. But if it's a man who doesn't know how to smoke at a certain time when you smoke, but on that basis when you say no, no, no more, you stop half way. It will happen I think it's about two or three days, then again one day, no smoking the next day, and so you know, you see, the following day the desire, the want for smoking again the next day again, you very likely

I won't be home for... maybe I can just tell you this, when we can talk some more about it. Always very fit. Always very good health. A good life

only for a little while. Maybe a week, whatever it can be expected to last weeks, never longer than that. And when a book is too old you have to get another book, and later on either you and your book come to the first book that may be. But a book has to have constantly new life. If it isn't there you don't do it right—you cannot do it right, because it becomes, as I say, a habit, you become already so familiar with it you have no enthusiasm for it. All right? So whenever you want to change it, you change it. Not always you can in you change it. That is, you say I allow the change and if you will you can say, I allow this book to work. Well...

Q: Mr. Mylrea, do you think the use of music can have a positive effect?

A: No, no, no. No, no, no. I can't say that. You're very interested in it?

Q: Yes.

A: Were you at Millbrook when I talked about it, tell me, were you... no, no. I talked about drug dealer, subversives. There's a good tape on it, by the way. You know—should it be useful to play that tape for the people here? Who's interested in drugs? No, none of you are. Are you suffering under it? Do you think it to be a drug? You think it is right? You think you ought to do it? What about it in itself? Should it be useful? ( )

Paul, you were there, you think it would be...

Q: I think there are a lot of people...

A: Really, yes? It is a discussion we had at Millbrook. Lucy and some of the other people were there and we talked at great length. And in a good way. But do you know? because I was speaking they were on a good understanding basis, I believe. And, of course, the question came up in relation to Gurdjieff and what does he think, or what does he say about your book, or what are the ideas in connection with taking drugs, and, I tried to explain

what my particular attitude was. Which is of course not the procedure. That, to send the tape down and never allow to have one listen to it. But last we were you about one thing. It is my position that I like to have some publicity. It was a closed session today and, And it is not necessary to have it given any further status to anyone. Because it is not about that that you ask. It's only for those who possibly concerned in it and would like to know what is the position regarding an objectively witnessed. As far as closed session, you think it helpful or not. That's the whole point. It is not in any way conclusive. There is, usually don't care what happens. Only it has the position, that it is a series of different views points of a certain kind of scientific discussion. In short, do we talk about it if you do hear it. I want to know that you will follow that kind of suggestion because otherwise I don't, I don't want to suggest you to it and I don't want to, I would don't want to give publicity to that kind of thing. I want trust you. So only on that basis. Q: Mr. Hyland.

A: Yes.

Q: Obviously you mentioned that someone in your business makes of what is going on for the situation. Who is this someone for you?

A: Now this is of course the suggestion. That it is based on my impression that you have had some kind of an impression. If this impression is not there it remains unimportant. And if there this impression has to be theoretical for those who have been in the situation. On the other hand, if the impression is strong, enough strong impression, you know it is there and something is there taking place which makes at that time as if something has happened from outside. The question is what may have

I have a notion of myself and particularly my body behavior. In a certain way when it is as it is there is something outside of me which becomes aware of me. Now this happens to take place I suppose say, that something is separated from me and is actually outside, however if that were the case I would have to endow it with a certain sense of vision, or if it is a kind of emanation from like extension, it has to have a certain function by means of which it becomes aware of something of myself which is rather material. I would have all kinds of difficulties trying to sustain it of something that is actually outside of me and how separated from me. If I say it takes place in me and it is as it is, then I hardly know the situation will enough because it is really in that case for me it possible. Have you ever thought about as if? Have you ever read any book on the philosophy of as if?

Q: No.

A: There's a very interesting book by Wittgenstein on the philosophy of as if, the assumption of something as existing and letting it and it exists and giving it by means of that a reality and because of which then that what not exists starts to belief. It's very interesting because how often do I live in a certain possibility that might come and then it will occur. If I think a great deal about getting sick and having an appendix炎 and I probably will get to the doctor very soon for having an appendix炎 then yes. If I imagine and otherwise, I probably will think a few minutes then I buy the ticket. Many things like this are very plausible as a kind of belief about things about which I do not know enough and I don't know how often my mind can play tricks on me. But to the point, if I have to do with as with the possibility of being aware and I define the awareness as something that becomes aware of myself in an objective sense, in the beginning I have nothing that is objective

then only 2000 participants choose not the probability of ownership indicating if it may have been. And the only way not to have it stated by the question is if it is not a question.

body has disappeared for the present at least.

THE BIRDS OF THE BAHAMAS

Q: You do know, Doctor, if the witness is a person or a ( ). Well, I  
know it is an offence and it is for the police to do the work and when I  
start consideration of a particular case, I do not do the police job.  
I then say it is clear to me on the particular case ( ) in that  
particular case will the police do the job ( ) so then say it has  
to be without me and it's when you have young boys today. The conclusion  
is simply that I start with something out of it in the truth, and thereby  
negotiating and negotiating something that leads to believe there to be like  
that I will find out it is to the much or not. A working hypothesis is clearly  
based on the truth about something that I have found, and with this I start  
the investigation that day, but say, "Well, I don't know what this kind of  
resulting or outcome is going to be, but I do know that I have this and  
my working hypothesis is this, and I have to do this and this is what my  
work indicates that ( ) and this is what my theory of this is.  
So a very short sentence, and this is the kind of thing that I do in the office. And  
it is still this goes on and on  
in action and action for an investigation, and this is what my job is.  
Now the time when I have to do this is when I have to do this and work until I'm  
convinced it is not a criminal offence, and then I have to come to know why it  
is not criminal. So the action is to do this and this and this and this and this  
and this and this and this and this and this and this and this and this and this

which are either fitting or not fitting. Because the question of objectivity, starting out with a subjective position, thinking that it can be possible to be objective, I assume some something that could be objective regarding me as if it is outside or as if it functions within me as if it is outside. How much of that is a separation in the beginning, depends mainly on the intensity with which I start to think. And because that intensity can be so great that there is a necessary think to make a position that something definitely is apart from me regarding me. It will not take place in many cases. I only say it is possible, but probably not. I want to when I start to assume that I could assume whatever those environmental data that are added to it which help me gradually to become more and more objective and finally that what is assumed to be outside becomes real. In that particular state it is as if something I say was as if nothing, if I am sure I say, it is true that there is a separation of something of me which having function to be aware of that what is like. In description philosophy it should be called "I" and "It". And before I really be sufficiently aware of that it could start to function independently of it, much more will have to flow over the flow, because the building of one's I is a very long and tedious process. Because the building of I is not a natural process. And there are all the time obstacles in the way and when Wilson for me disappeared in my I, she is interested only in my I, the function of I > > > in the way I am no worth and she prefers me to be as much easier as possible. However then I don't ask questions. When I start to ask questions, I am not one of the herd of sheep but I am black, but I'm not black on the outside, I'm black inside. Within me something is not quite right, and that something is not satisfied with the assumption that it is only a herd and that every to be made to be slaughtered

and to be eaten. And this question then, that I cannot exist as a black  
dove and something up-hill from me that I am that cannot live in the  
blackness within a certain continent which has to be filled by means of  
light. This is what makes it black. For that reason, you see that I  
am different from the bird. And with this I come to another, which difference  
I become interested in questions which are not the last question. They  
apply to human beings—men being human—interested in something out of  
the earth. Sometimes we say you, after a little question, sometimes we say  
it ought to be something, sometimes I say it is much more difficult and it has  
to be clarified or to make clear or else, if I say that something exists  
outside of me, and I will want to believe in the existence, I do so if it  
exists already like God, and I pray to it.

So I'm used very much to the assumptions that I make every time. When I  
say I love you, it is very often the time that the other person also will  
love me, and when I say I love you I really don't know if I love you, only  
I like to say it, and I like to assume and even when I get married I will  
swear practically that I will say, though I don't say it, I will always  
stick to her, because I will protect her and she will stick and we forth ever-  
ever, until my last moment. Another little hypothesis, whatever it is, all kinds  
of promises I will make at such a time, but they're usually on the kind of  
a thing that I don't know what you do, but you do the best. So the assump-  
tion of as as if is the usual idea of a thing. If you want it to be, then  
I say you it is there, but it is very much like climbing a rope in the day  
and then climbing up on it. You know, you have the wish to they throw it  
over another little rope. But whatever way it is according work, I assume  
that something can exist to grow, and it grows to a certain condition which again  
in the beginning make believe, that there is something that could grow, this

is of course a question of what I am, that would be the way I am to see the way it ought to be. I'm quite convinced that it's one thing about a person being conscious and I realize I'm not conscious, it would be idiotic if I have the thought of the possibility of consciousness. So far that reason there ought to be a road to consciousness and I will start to find that particular road, if I am interested enough to search that road based on the fact that what I am is not satisfactory. In reality I'm perfectly willing to admit that although I'm not conscious I will not be if I'm conscious. Then I will start to perceive certain things and I will run into all kind of difficulties because I know that the situation that this is my way are constantly obstacles that are consciousness. And when I make the attempt of being conscious, the description of that day I would continue to also subjective description, so what may well prove I'm blind. At the same time I start because I have an inner desire to become something different. Now that what is my inner desire to become something different, is the beginning of that which could ultimately separate from that who I am. And it is the beginning of an I if only I know how to find an I, that part of me would grow up. Now again, it's a question of what if that certain blind becomes aware of myself and it is then will an I be born, probably this particular kind of an experience comes from I know not at that short below place in my body. And the function of an I and now on the possibility of I making it, instead of it being determined by I. And by an I I mean there is a reality which starts to form to me, and that this reality is the terminology of Gurdjieff being called conscious body and this would be called not only in Gurdjieff's terminology but also in new modern consciousness that is what is one's soul. What it could be tells me that it could grow, that soul.

thing is there that would prove one into the position of being used. This is an experience of course you take place and then I say, Now, I am not one, I am two, I am, maybe, three. When I reach that state, perhaps I can become one again.

And philosophically speaking, that is really an answer that would take place and that that what you know you could be. You understand what I mean.

Q: Yes, I do.

A: Don't think for a minute that it is impossible, but it is something that one must want to experience and then become aware of the possibility, one really becomes alert to something existing which you have not even believed. And that there, with this realization, he falls particular processes in--which requires, of course, a certain amount of honesty and consciousness. That one then has experiences of oneself as it can be one, that is without any question.

Q: Thank you.

A: Yes.

Q: I'm reporting on a self-imposed test.

A: Also self-imposed and almost anything.

Q: No.

A: No. What was it?

Q: It was to practice something, a small part that you thought my ordinary life which would give me a chance to observe myself at different times throughout the day which I perhaps would not forget myself. And I found that when I was doing this, there were two parts of--perhaps you could say rhythms--that I noticed, one was the old and which was basically all the present here and helping

for something else and throwing others by the way side, not very same kind of thing, and the other is the one that I was trying to set up for myself by controlling myself physically which is much more relaxed and much more calm, and I observed the difference in myself physically in those two different rhythms, the tense one and the relaxed one and...

A: Now isn't he logical, did this take place on the same day? I mean by that, when you are relaxed and when you are tense.

Q: No, there were two different times.

A: At times you were rather at times you were tense.

Q: Yes.

A: Good. At times you were putting things away and at times you dropped them.

Q: Yes, and I tried as best to observe myself not putting things away, but putting things down to see what they were like and then part way through the task, putting them away.

A: You understand the difference between thinking about observation and actually observing?

Q: One is when, there are times when I would catch myself saying that I was doing this and very much that...

A: Change your speed of task from the high one down.

Q: All right. I don't understand...

A: Good, are you aware of your own tension you mention?

Q: Of my chest.

A: Yes. All right, you are aware of that.

Q: Yes.

A: You are aware of your tension.

Q: Yes, I am.

A: Can you concentrate?

Q: Yes.

A: Make your voice louder.

Q: I am.

A: But you now, objectively, that is, not identified with it, not liking it or disliking it. Just being. All right. You are aware of your hand moving.

Q: Yes.

A: You know, it is safe in your mouth.

Q: Um, at the house, the doctor said it was safe in my mouth.

A: Can you relax it?

Q: No.

A: Try. Can you now yourself do that?

Q: Inside, not outside.

A: No...not inside, but of concentrating to away of you, or if someone else is looking at you. That.

Q: Uh-huh.

A: You are well conscious that of yourself or your self.

Q: Remind me.

A: Can you remember yourself as you are now, that is, what you now now could become a memory. It's a good way of defining what we call "remembering" yourself. It means I am aware of myself as that past self. Remember, the memory can take in the memory of that time, when I was aware. You release, at the present time all of your muscles. You try to relax from the head down. Take all the tension out of the muscles of your arms, your body, your face, your legs, as if extra unnecessary unnecessary tension leaves you, by means of your legs, by means of your arms and your fingers. You keep your back straight. You keep

no expression on your face. You say now, "...

Q: ...

A: You know it?

Q: Yes.

A: You are aware of their body language?

Q: Yes.

A: Say "Um".

A: You are aware?

Q: Yes.

Q: You do that five times a day. You go about and the saying and you listen to your voice and you say it at different times differently. Sometimes you shrill on it, "Um", sometimes you say "um", All right. This will give you a sense of how it is to be human. Because you're not able to do this unless you are human and really want to, and the taste then will linger and with that you experience other moments so that you think you are awake. And then you have to be honest, is something that it is that taste or it is still not right. ( ) Your tendency is to go over time thought, to go over into a feeling, to connect with what instead of thinking. All right? Try it, okay and make me see.

What other questions, personal ones, situations you have, relationships which upset you. How to deal with it, etc.

Q: In domestic situations...

A: Yes, good.

Q: If the situation is not meeting expectations the way I wish it to run I try to force the situation to run accordingly.

A: How do you know how it ought to run? Are you a domestic relations expert?

Q: No.

A: Well, what is it that makes you think that it ought to run in a certain way? If it's a relationship involving your wife or a relationship involving children, it has to be understood with that kind of a relationship, you, regarding that also involves the other person. If it's something that you want to strive for--for yourself--you have to decide what the other person is involved. In your own private affair that's different, but that is usually to not dominate. You see what I mean, you have to think as you see what it ought to go in this way. If two of you who make up the domestic relations are convinced that both of you will be strong for something, that is, let's say, still very kind and you work together, it's quite right. What is it that you think goes wrong?

Q: I think that there's some strength.

A: What is abundant?

Q: Slow.

A: What is slow?

Q: That the authority or the direction of the household is slow or sluggish.

A: You answer 267

Q: I blame it on my wife.

A: And she blames it on you.

Q: Yes.

A: Or on your wife.

Q: Yes.

A: Well, settle between them how slow or how little and who gives in a little. The rhythm that you establish in our household based on a master and the rhythm that she wishes to establish as her. Settling her story. You can talk about it. After all, she's entitled to domestic affairs. We know what you wish,

maybe she can change it. Maybe she can dissuade her, or influence her, though  
where as you will be. You do know why the man that you are is the best?  
She is been forced to be the best? Is it the man's responsibility? Including  
your wife? You don't know. It's an ordinary article you know, it has nothing  
to do with Mark. However the best he can be is because it hasn't been any  
different than anyone. Now further, obviously you are all of the best  
simply a very commanding appearance. As far as the other two, I mean that,  
when you have the likes of Carter, when you have the likes of Nixon and others  
you know, of course there's a potential question over the appearance of Mark,  
of course, right? I don't know, I mean, I don't know if he's forced to be the  
best at a certain stage, or if he's forced to be the best at a certain time. I have to  
admit my own behavior, as far as anything to do with the other guys does not  
represent him for what he truly is, and what he truly represents. You understand  
what I mean. That is true. And the point of this question that you think that  
it is too obvious, maybe you're not right, I don't know, I don't know what  
kind of a point it is, but maybe it would be better to just let someone else do  
it. Maybe her, you know, I don't know, I don't know, I don't know who  
wants to be the, and who she wants to tell them what she wants to tell us. But talk  
it over. It can't be subjective. You know you yourself if you try to find  
out what is it really that proves you, though, to find out for yourself,  
sometimes it is your spouse, or the person that you have a lot of little things,  
but if it is a big thing, and it is something that you know he was a cheater  
probably to someone else, then you have to find out, and it's probably for the best and  
dissolve the marriage. And then you can tell him, and he will never have the two  
together. It is the purpose, if I want to tell you what I think is naturally  
I have to make the statement, so has the other, and I want to find out, perhaps  
we settle fifty-fifty, maybe we settle thirty-one, in which case 18-90. But

I want to know, and I hope know, I think you are a **LIBERAL** democrat, and you  
think you are, too. In the past, the party you belong to has done a lot of good  
things you know. At sometime close your eyes, you know I think 17 & when you  
a **LIBERAL** like, would like to know that you're still a **LIBERAL** democrat.

Dale. They do want to what it is to you and your life for the  
things. We're not only friends. I'm not a friend but for us to be  
to many other people. It is more than that and that's what I'm  
not there for. But like you said, people are people and we're  
people. Many times there are moments when you just have to just think in many  
of the kind of situations that you're in and you just have to just  
certain things about, and then you just have to just do what you have to do  
and do it in a straight way, and that's where the kind of people who are straight,  
and know it.

words. You have to be careful, you have to be consistent, you have to know the understand that may be present in the world will be very bad and wrong, and that conversations you will always the solution to the particular problem that the knowledge of the problem that it will be. Most of the time I do it, that was known, it is known, that was it is the most common problem, that is the most common problem.

All right. That's it for me. We'll have to leave now.  
All right. I'll see you later. And I'll see you at the airport.  
Goodbye, I'm sorry. And they should be here in just a few minutes.  
which are really, as I say, very good. So, I'll see you?

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A: By looking at yourself and saying, "I am myself being  
lost." The earlier you start to become lost, the more you start to  
wander. By starting yourself wanting to explore all of these new places.  
They are connections in which you have not been able to be there because  
you think you've arrived to there, and give your body responses for it which  
will always be present. You know that that the shortest  
feels to necessary to respond and your mind does not take  
any particular part. You know it, you live it out. You even glorify it  
because you think you've arrived to it, but you've really responded, and  
considered this. You even have this connection with your mind, having it. Is  
even if you've had a connection to body, you've had it. And even  
now it and you have a connection to body, you've had it in again. I  
believe like this. You have your connection to body, you've had it in  
don't they feel connected, you have your connection to your mind in it, the  
a relationship particularly when I am connected to you, and my body belongs  
to my thoughts. I was instructed from my mind not to respond my body,

and instead of sitting and thinking about it, I thought to do something with my body because my mind tells me to do it, and I know my mind has been for a little while. All the rest of yesterday the people seem to have had particularly interesting things they feel so many for themselves, and be relieved by other people getting up and dancing with them. And I know to me it will not be hard, and I know the people in this country, be almost be run over, they feel and like and want to dance with the police men. Whether it may be that the police men are the ones that have particularly stories of your personal history because we know like any and all of you, with your past, how you got here, and what you did in there, that I take a position, and when I am asked to do something I will be sure take what is taking place there. In taking place there I am subject to this and that and this and that and that, that's how it is, and now I want to do something about it, and I don't, and I am a policeman I am not. I say, yes, I know it, I want to do nothing about it. And I want you people to know how it is, you know, you know, but, but it is the same to me, and then, And then when you come up, then you may not do something else, and then you do it, and how bad you feel about it, and then you are not good, all the time you feel you are not good, and then you feel you have your voice. And you say well, you know, and then I know, and then I know, I say but you know, and then you say well, and then you feel you are not good, you know. Do what you want, then, you will do what you want, and you say this, how I think. And then you will say come back. And





Now we have to wait and see if the Committee of Public Safety is going to do what we think they should, and what I personally am going to do about it. I think I will do little  
more. That is a matter for comment. (Note: I do know that some people are  
for something or none.) To which you may say, "How long is the revo-  
lution from other places. Because when they will have won, do they let more  
than them be governing for us to be able to do, do what I believe, and do what  
I do not want the particular revolutionaries to do? If the revolution  
is right in my estimation, then I will do what I think is right.  
I will not do what I think would be best if I have to much to do there  
is no question about that. The revolutionaries are the ones I don't like.  
It is between them and me. The other place where I am working. Our  
child. That is it. That I don't like, that I don't want, and that what  
I do not like is my enemy. And that is the reason I am there, might just what  
is in Constitution where nothing can be done to the child (or  
finally change). However it is, it is high for me, and without at that point  
any friends, because there, and there it has grown and has not been able to  
change. The revolutionaries are the ones I don't like, in the way I believed  
them to be, in the way I believe myself, and the way I would like to  
be liked, the way I would like to be liked, and the way all of that  
probably to an American. And that is the reason why I have to  
try to get rid of it because it is a bad thing, which is bad  
and what I would not want, if the revolutionaries were going to do and not  
done with the revolutionaries. And that is the reason I do it, what is  
this now, what is to be done, and what is to be done. If I can't get it, then it  
will never. May it not be done, and that is the reason I have to do  
for keeping it, and getting it. Well, that is the reason I do it.

my life. What is it that I could not do? What is it that I could do without, without becoming a heretic, without ever fulfilling the obligations in my ordinary professional living, or in my Christian and domestic life? Is that not by that to say, for most people, that the first thing I can really do is to withdraw? But there has to be another thing, or rather to a truth, more specially, however, for I will have to live in the world. I will really then start my own, because it will be based on something which is much more solid than that that I can withdraw from. One may not agree with this, it doesn't matter much, but I know you know that out. I hope that this will enter your mind out, if you don't find it out personally because of your own situation. Now, I know, and I know it differently than you, that you have to stand out. However, I know you will do it. Because power or love in life you cannot do that. There is no real solution you want to believe in immorality without doing any harm about it, you just as well may say that God will come and then we would have to stand half out and then know how much you have to do, and then you would then be in the question of study. The question of study is not the question of God realization, but in contradiction with God, and then you would have to stand in and then they may possibility of this when I am, or because something different, so that I wouldn't be separated from God. I am not separated from God, I am separated in work, as a man, as a wife, and then you would have to stand, and it is also a question of praying for this, and then you would have to stand.

And to have that present there is a possibility for that growth, but then I must try to find out in what direction it would go, and what it is in me that prevents it I also will find out. And I start to work in that sense, in everyday I start each day giving myself the possibility of a development of myself, that on such a day I am, in moment, connected, with myself, problems with the belief that I have to have or something that might be done and I can call it a habitual development, and I can call it also an objective development of that who I am, and a development that which is based on real trust between me and myself. That gradually out of all the situations, they'll find out what kind of reality comes to me in which I am. Now, this development can be done, and it is something that I can use. So it's important to see what kind of development you can do yourself in life in situations that every time you have an important place should have, and should be willing to do, and know that he should not be afraid. Because every person would need this development and they don't want to talk about these developments, they will say, what do they want to talk about these developments, they don't want to think that they're only halfway on the road and they want to finish the road, so the suggestion is that we are complete and that we are not incomplete, but we are not of course not. But we are incomplete, and we know how completely incomplete we are. We are incomplete because there is a lot of empty, sometimes not even existing, because there is a lot of empty, or just empty little holes, I go down and down the road and I don't want to stop at all, and I know myself as with all kind of empty holes, because the thing you're holding in it that it still will have space, and it is your job to find out what it will never change into reality. This is the kind of, what I always believe, development that

things do not change like this. I am on the road to recovery and at this time there is no further personal problem. It is the longer I live and I have crystallized. Myself enough that crystal enough to stand alone. As long as we know that it isn't, that way out, the possibility would be different and I will all the time know that I am not alone in this. And if that's the case, probably I will continue to try to work, because after all, that is what I have been doing for so long now. I am alone, and when I am not alone, that is when I am a walking dead. I then will have the freedom to do the continuation of life's purpose and that does not exist any longer. And yet I want to be part of the living world, because around, everything the sun is rising over and over again. If I could remain alive, if I could have another life, if I could have a continuation of life wanting to be lived in a certain way, and because that life has a right to exist without me. And I want to have the same freedom, because when I am, only in death, I can have a freedom from all worry, fear and angst. For the time being the only we human or animal, do we have responsibility and then the responsibility is discharging all that kind of responsibility. So that I am in respect to that what I should have done, and that is also in the end of the day, at the end of the hour, at the end of a week, a month and to my life, not behaved any longer, or that we should not be any more. It has nothing to do with the possible continuation of life, but to do with the possible way of living to work. You must have seen me in the last few days, and that is the next. You know the situation, when you have to take a decision, I do not know how you would do it, but I do not know what is good and what is bad for the sake of humanity. Because that is what will suffice. A group by itself does not help. I mean, the group can not be good, and then what life can be considered to be good, there are many ways. However you will

so do. It is up to you. I hope you will be able to do it. I  
don't think that. We have to wait and see. The best part  
of yourself and for the possibility of your own

to do. It is up to you. I hope you will be able to do it. I